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FALK, Harry & SLAJE, Walter (ed.): *Oskar von Hinüber, Kleine Schriften*. Wiesbaden: Harrassowitz, 2009. Teil I: LIV, 588 pp. Teil II: X, 588 pp. ISBN: 978-3-447-05850-6.

Oskar von Hinüber (hereafter OvH) is one of the most prolific of living authors working in the broad range of the field of Indian Studies, and especially Middle Indo-Aryan Studies, although his interests extend beyond the range of Indian Studies as can be seen from the section headings listed below. My personal admiration for his work can be judged from the frequent references I make to his publications in my own writings, even if I do not always agree with him. The fact that many of his publications are written in English means that they are accessible to those living in South and South-East Asia who know no German. His articles and reviews have appeared in a very wide range of publications, a complete range of which is not likely to be found in the libraries of most institutions, and the appearance of these two volumes of his *Kleine Schriften* is therefore greatly to be welcomed, as making the major part of his vast output more easily available.

For this publication, the articles and reviews have been reproduced from the original publications in which they appeared, with the result that some of the earlier works appear with rather strange type-faces, and occasionally a review starts only a few lines from the bottom of the page, e.g. on pp. 931, 993, 1002, 1025. The editors and proof-readers seem not to have noticed that the left-hand margin in one article is damaged (pp. 115–16), which makes it slightly difficult to read the beginning of some lines. The original headers and pagination are included, which is useful for following up references to the original versions, and continuous pagination is inserted in the footers. The imposition of a uniform page size means that pages which were originally large now appear in a smaller page format, and in a smaller font size with footnotes in a very small font size, e.g. pp. 115 foll., 955 foll., 1024. Spelling mistakes in the original work remain uncorrected, e.g. ‘reasearch’ in footnote 4 on p. 1037.

After a brief “Foreword” by the editors (pp. VII–IX), the 69 articles included in this publication are listed, with page numbers. The wide range of fields they cover is emphasised by the fact that they are arranged under six headings: I. Buddhistische Literatur, II. Überlieferungsgeschichte, III. Sprachwissenschaft, IV. Gilgit, V. Geschichte, VI. Varia. The articles in each section are, for the most part, in the chronological order of publication. A seventh section lists the 54 reviews which are included. Their range is also wide, as is shown by their presentation in six sections: Literaturwissenschaft, Sprachwissenschaft, Lexiko-

graphie, Epigraphik, Geschichte und Kulturgeschichte, and Sakisch. The reviews in each section are also, for the most part, in the chronological order of their publication.

This layout is presumably due to the editors. Their work continues with a complete bibliography of OvH's publications. First comes "Vollständiges Schriftenverzeichnis", beginning with I. Selbständige Schriften. These are, of course, not included in this work.

There is then a complete list (II. Aufsätze) of 112 articles in the chronological order of their appearance, with a note against those which are included in this publication. Among those not included are the 18 which were included, in English translation, in the Pali Text Society's volume of OvH's *Selected Papers* published in 1994.

There is a complete list (III. Besprechungen und Anzeigen) of 415 reviews, with a note against those which are included here. Many of those which are excluded are only one page in length.

There follow sections IV. Beiträge zu Sammelwerken und Wörterbüchern; V. Herausgeber- und Übersetzertätigkeit; VI. Berichte, Zeitungsartikel, Vorworte, Nachrufe, Vermischtes; VII. Elektronische Veröffentlichungen; Section VIII is entitled "Über Oskar von Hinüber".

There is an all-embracing list of indexes: "Worterverzeichnis", divided into Sanskrit, Pali, Epigraphische Varianten des Pali in Inschriften, Allgemeines Mittelindisch, Neuindisch, and Diverse Sprachen; "Stellenverzeichnis", divided into Pali-Literatur, Prakrit-Literatur and Sanskrit-Literatur; "Sachverzeichnis"; "Autorenverzeichnis"; "Textverzeichnis"; "Personennamen- und Titelverzeichnis".

Vol. II has a duplicate Index of the sections which it contains, starting part-way through III. Sprachwissenschaft (Fortsetzung). Strangely, it does not include details of the indexes, so that a reader of Vol. II wishing to find their page numbers has to consult Vol. I.

The "Stellenverzeichnis" has one or two peculiarities: Abhidhammapīṭaka appears twice on p. 1139; Samantapāsādikā appears with Samanta- on pp. 1129 and 1132, but with Sāmanta- on p. 1132.

The system underlying the "Autorenverzeichnis" (pp. 1154–55) is not obvious. It is presumably not a list of authors of the books reviewed because Vetter, for example, is not listed, although a review of one of his publications is to be found on p. 954. On the other hand, Kauṭālyā's name is listed several times, once because his name occurs in the title of a review and also because his views are mentioned elsewhere. Strangely, Falk's name is not included, although

it occurs on pp. 1036 and 1042. There is one entry for Norman (as occurring on p. 1042), although the name also occurs on pp. 453, 459, 957, 988, 990, 1029, and 4 times on p. 1030.

These editorial aberrations are perhaps of little importance when compared with the advantage of having so many of OvH's publications available in so convenient a form.

There are so many articles included in these two volumes that it is not possible to assess the importance of each one, or even of a large number of them. Here, however, are a few comments on some of OvH's publications which seem to this reviewer to have made a very important contribution to the field.

In his survey of the literary tradition which underlies Buddhism, OvH points out the significance of Buddhist ecclesiastical law, and he develops this in "Buddhist Law according to the Theravāda-Vinaya: a Survey of Theory and Practice" (Section I, pp. 188–226), and "Some Additions and Corrections" (I, pp. 227–32).

Buddhists living in Sri Lanka and Burma may perhaps be forgiven for thinking that the Pāli canon in its Sinhalese or Burmese form is the only authentic version. In the West there are, I fear, still a number of students of Buddhism who believe that the Pali Text Society's editions are all that are required to gain a full and accurate picture of Buddhist teachings and doctrines. In "On the tradition of Pāli Texts in India, Ceylon and Burma" (II, pp. 293–302), OvH gives some idea of the background history of the texts we have. Many of the other articles in Section II are intended to dispel ignorance by drawing attention to manuscripts from Thailand, etc., which greatly predate the editions of the Canon which are currently used.

Those who have never read OvH's article on "Pali as an artificial language" (III, pp. 451–48), and believe that the Buddha spoke Pali, now have the chance to read it in Section III, together with the other articles in that section which bear on the same subject, e.g. "Pāli: How do we see it eighty years after Geiger's Grammar?" (pp. 459–69).

Although the extensive nature of Buddhism in Khotan has been known since the end of the 19th century, little has been known about the extent of Buddhism on the route between India and Central Asia. An important manuscript find in Gilgit in 1931 changed all this, and in "Buddhism in Gilgit Between India and Central Asia" (IV, pp. 749–57) OvH assesses the importance of the manuscript finds, and shows how dates which can be inferred from inscriptional evidence from the same area give something of the chronological

background of Buddhism in Gilgit and its close connections with Central Asia around the 7th century.

Since Buddhism disappeared from Northern India during the 13th century and evidence from places where Buddhism is a living religion, such as Sri Lanka and South-East Asia, is fairly “modern” in comparison, it is hard to tell how daily life there now represents life in ancient times. In “Everyday Life in an Ancient Indian Buddhist Monastery” (V, pp. 869–95) OvH shows how it is possible to reconstruct, to some extent, details of the requirements of everyday life such as robes and alms bowls from early texts, paintings on stūpas, reports by Chinese pilgrims, and documents from Central Asia.

It is inevitable that complete bibliographies of living authors tend to be out of date even before they are published. And so it is with OvH. The list in his *Kleine Schriften* ends on p. XLVIII with twelve reviews from IJ 50. Volume 51 of IJ contains five more of his reviews, and we may expect the years ahead to produce a steady stream of articles and reviews to inform us and delight us with their erudition.

K. R. Norman

SALIBA, George: *Islamic Science and the Making of the European Renaissance*. Boston: Massachusetts Institute of Technology, 2007. ISBN-13:978-0-262-19557-7.

Saliba (im folgenden S.) beschäftigt sich in seinem Buch mit der Geschichte der arabisch-islamischen Wissenschaften vom 8. bis ins 16. Jh., wobei er die Astronomie in den Vordergrund rückt, während die übrigen Wissenschaften (wie z.B. die Medizin) jeweils am Rande zur Stützung seiner Thesen angeführt werden. Einige seiner Argumentationen und Thesen hat S. bereits in einer auf arabisch 1998 erschienen Monographie ausführlich dargelegt.¹

In den ersten beiden Kapiteln (“The Islamic Scientific Tradition: Question of Beginnings”, S. 1–72) lehnt S. bei der Frage nach den Gründen und Modalitäten der Übernahme des antiken Wissens durch die Araber die gängigen Erklärungsmodelle ab, die er unter dem Begriff “*classical narrative*” zusammenfasst und deren Schwächen er aufzuzeigen versucht.

1 Ğ. Şalībā, *al-Fikr al-‘ilmī al-‘arabī. Naş’atuhū wa-taṭawwuruhū*. Deir El-Balamand, El-Koura (Libanon) 1998.